as well as of all vital functions. But the tripartite division of human personality continued to have a semi-popular vogue.

In trying to understand the course of speculation and of doctrine, one must not forget that until the opening of the modern period about the end of the sixteenth century, the distinction between matter and mind, between the physical and mental or psychical, to which Plato had given currency, was not sharply defined. The soul continued to be thought of by many as a subtle kind of matter; and indeed some of the Christian fathers insisted upon this. If it were not material, how could we conceive it suffering the torments of hell-fire ? Matter itself was but vaguely defined.

Descartes and Modern Atomism

Then came the great development of the science of mechanics initiated by Galileo and culminating with Newton and the modern atomic theory. Early in the seventeenth century Descartes, generally regarded as the father of modern philosophy, gave a fateful turn to speculation upon the riddle of life by applying to it new and more precise conceptions of mechanical causation and of matter. The physical world consists of matter which is extended or space-occupying substance; and all its changes are purely mechanical, merely movements in space and changes of shape and relative position resulting from such movements, Mind, on the other hand, is also substantial, that is to say an

indestructible reality, but is non-extended, does not occupy space; it is characterized by its chief function and may be called * thinking substance *; and it occurs in the form of the individual minds or souls of men, thinking things. But